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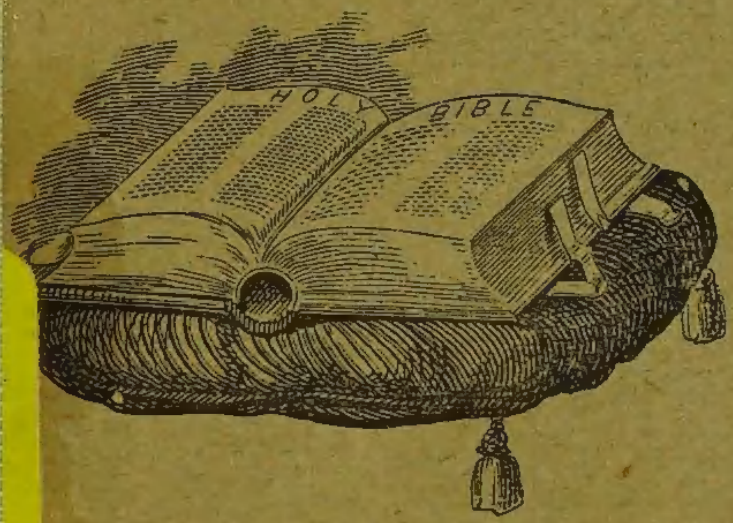

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CATECHISM

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INTRODUCTION.

As intimated in the Preface to Nos. 1 and 2, this number of the catechetical series is designed for an advanced grade of study. The aim of those numbers in the series was to condense, in the briefest and simplest language, all essential Scriptural truth. The aim of No. 3 is to expand that truth into fair, if not full proportions. Its plan presupposes the thorough learning of the questions and answers of the Catechism and of the Scripture proofs sustaining the positions affirmed.

The next thing requisite is to accustom the learner to state in a summary form what he has learned on the different topics. After this, the several truths embraced in each topic should be stated separately in their proper order, that the mind of the learner may form a distinct comprehension of them and of their appropriate relations to other truths.

When students have learned first to sum up, and then to analyze, a given section, they are

prepared for the additional and explanatory questions and answers.

Into these questions and answers a great number of important subjects are introduced in their appropriate connections.

Some of the questions relate to the theory, and some to the practice, of religion; some of them are found in other Catechisms, and some are new. None have been inserted for the sake of extending the work, and none that have been deemed essential to the practical objects of a Catechism have been omitted. It is hoped that they will all be systematically and thoroughly learned in their proper order. Many of them will doubtless be suggestive of other questions, which an intelligent and judicious teacher can verbally supply.

The study of this Catechism will not be completed until the learner shall have prepared himself to give concise and pertinent definitions to all the important terms used.

Definitions of the more prominent and difficult terms have been appended to the several sections. It should be observed that these definitions are not intended to supply the place of a dictionary, but simply to give a concise and clear explanation of the words as used in the positions to which reference is made. Hence there has been

no attempt to reduce words to their original form; on the other hand, words of every form, whether noun, verb, participle, adjective, or adverb, are defined as they occur.

It is very important for Biblical students an teachers to accustom themselves to define word clearly and properly. Continued practice will cause the habit to become pleasant as well as useful.

The design of this Catechism throughout, is not only to exercise the memory, but to discipline the mind, to enlighten the understanding, and to improve the heart. In its preparation, constant reference has been made to the elaborate catechetical works of former times, with the intention of copying their excellences and improving upon their construction and phraseology.

It is hoped that the study of this manual of Christian truth may become universal in our Sunday schools and in our families, and that the day will soon come when no person among us of sufficient age will be found ignorant of its contents, or unable to give a reason of the hope that is in him.

The preliminary study of Nos. 1 and 2 will render progress in No. 3 at once easy and pleasant; while the study of No. 3 will bring out the enlarged meaning and important applications of truths, which, although previously learned,

would, without this succeeding study, have remained comparatively obscure and undeveloped in the mind.

This kind of study should become habitual with Christians. As they advance in years, they should grow in knowledge as well as in grace not so much attempting to learn new things as to "comprehend with all saints what is the breadth, and length, and depth, and height" of the truth of God, which may long have been familiar to them in its elements. To further this object, it is hoped that, at no distant day, the Church will have, as a sequel to this expansive series of Catechisms, a complete text-book of divinity, prepared after the same arrangement.

OFFICIAL APPROVAL.

THE undersigned, appointed by the late General Conference to examine Catechism No. 3, to be prepared by the editor of the Sunday-school books, hereby state that we have, to the best of our ability, performed the duty assigned us.

The manuscript submitted was carefully considered, and, after mature reflection, we do not hesitate to recommend it for general use in the Methodist Episcopal Church.

LEVI SCOTT,
N. BANGS,
JOSEPH HOLDICH

NEW-YORK, *October* 8, 1852.

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THE CATECHISM.

I. GOD.

§ 1. His Nature and Attributes.

1 *Who made you?*

God.

2 *Who is God?*

The Creator of all things.

3. *What is God?*

An uncreated Spirit.

4. *Where is God?*

God is everywhere.

5. *What does God know?*

God is all-wise; he knoweth all things, even the thoughts of our hearts.—1 John iii, 20.

6. *What can God do?*

God is almighty; he doeth whatsoever he will.

7. *How long has God existed?*

God is eternal; he has lived always, and will live forever.

8. *What is the character of God?*

"God is love."—1 John iv, 8.

9. *Is God holy?*

God is holy; he hateth all workers of iniquity.—Psa. v, 5.

10. *Is God merciful?*

The Lord is merciful and gracious, slow to anger, and plenteous in mercy."—Psa. ciii, 8.

11. *Is God just?*

The Lord is just, rewarding the righteous and punishing the wicked.

12. *Is God true?*

He is "the God of truth."—Isa. lxv, 16. He "cannot lie."—Titus i, 2.

§ 2. —The Persons of God.

13. *Are there more Gods than one?*
"There is none other God but one."—1 Cor. viii, 4

14. *Are there more persons in the Godhead than one?*
There are three persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are ONE.—1 John v, 7

15. *Is the Father God?*
"To us there is but one God, the Father."—1 Cor. viii, 6.

16. *Is the Son God?*
Christ "is over all, God blessed forever." He is the true God.—Rom. ix, 5; 1 John v, 20.

17. *Is the Holy Ghost God?*
The Holy Ghost is "the Eternal Spirit."—Heb. ix, 14.

18. *In what name are Christians baptized?*
In the name of the Holy Trinity—the Father, the Son, and the Holy Ghost.—Matt. xxviii, 19.

II. OF CREATION.

§ 1.—The World.

19. *Can you repeat the first verse of the Bible?*
"In the beginning God created the heaven and the earth." [Gen. i, 1.

20. *Does God preserve all things which he has made?*
He upholdeth all things by the word of his power.—Heb. i, 3.

§ 2.—Man.

21. *Of what did God make man's body?*
"Of the dust of the ground."—Gen. ii, 7.

22. *How did God make man's soul?*
God "breathed into his nostrils the breath of life, and man became a living soul."—Gen. ii, 7.

23. *How do the soul and body differ?*
The body is material and mortal, the soul is spiritual and immortal.

24. *Was man created good?*
He was; God created man in his own image.—Gen. i, 27.

25. *In what did this image of God consist?*
"In righteousness and true holiness."—Eph. iv, 24.

26. *What authority was given to man at the creation?*
God gave him dominion over every living thing.—Gen. i, 28.

27. *Where did God place our first parents?*
In the garden of Eden.—Gen. ii, 8.

28. *What law was given them?*
The law of perfect obedience.—Gen. ii, 16, 17.

III. MAN'S FALL AND SINFUL STATE.

§ 1.—Sin.

29. *Did our first parents continue holy and happy?*
They sinned against God, and fell into misery.—Gen.

30. *What is sin?*
Any transgression of the law of God.—1 John iii, 4.

31. *What was the sin of our first parents?*
Their eating of the forbidden fruit.

32. *By whom were they tempted to sin?*
By the devil, in the form of a serpent.—Gen. iii, 13; Rev. xx.

2.—Guilt, Prevalence, and Consequences of Sin.

33. *What evil did their sin bring upon them?*
They lost the image of God, were driven out of Eden, and became subject to pain and death.

34. *Did their sin harm any beside themselves?*
"By the offense of one, judgment came upon all men to condemnation."—Rom. v, 18.

35. *In what state are mankind born?*
In the image of fallen Adam, destitute of original righteousness.—Gen. v, 3.

36. *What are the miseries of this condition?*
All mankind being born in sin, are by nature under the wrath of God.

IV. SALVATION.

1.—The Source and Grounds of Salvation, viz.: The Love of God in Christ and Redemption through Christ.

37. *Did God leave mankind in sin and misery?*
No; "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."—John iii, 16.

38. *What did the Son of God do to save sinners?*
He became man, lived, suffered, died, and rose again.

39. *How did he become man?*
Christ, though God, took upon him the form of a servant, and was made in the likeness of man, having a human body and soul.

40. *What example does Christ's life afford us?*
An example of perfect goodness and holiness.

41. *What did Christ suffer for us?*
"He humbled himself and became obedient unto death, even the death of the cross."—Phil. ii, 8.

42. *Why did Christ thus suffer and die?*
To offer to divine justice full atonement for the sins of the world.

43. *How are we benefited by Christ's resurrection?*
He rose for our justification, and ascended to the right hand of God, where he ever liveth to make intercession for us.—Rom. iv, 25; Eph. i, 20; Col. iii, 1; Heb. vii, 25.

44. *Did Christ make this atonement for all mankind?*
By the grace of God he tasted death for every man.—Heb. ii, 9.

2.—Conditions of Salvation.

45. *Will all men therefore be saved?*
No; "The wicked shall be turned into hell, and all the nations that forget God."—Psa. ix, 17.

46. *Will those be saved who die in childhood before they know good and evil?*
They will; for Jesus said, "Of such is the kingdom of heaven."—Matt. xix, 14.

47. *On what terms are those saved who know good from evil?*
On condition of "repentance toward God and faith toward our Lord Jesus Christ."—Acts xx, 21.

48. *What is repentance?*
A godly sorrow on account of sin.—2 Cor. vii, 10.

49. *How is true repentance indicated?*
By the forsaking of sin and a sincere turning to God.

50. *What is faith in Jesus Christ?*
Faith in Jesus Christ is the act of receiving and trusting in him alone for salvation.—John i, 12; Phil. iii, 9.

51. *Can ▬ repent and believe of ourselves?*
No; the power to repent and believe is given us of God.—[Eph. ii, 8; Rom. xi, 29.

52. *How can ▬ know when we believe in Jesus Christ?*
"He that believeth on the Son of God hath the witness in himself."—1 John v, 10.

53. *What witness is this?*
"The Spirit itself beareth witness with our spirit that ▬ are the children of God."—Rom. viii, 16.

▮ 3.—The Fruits and Extent of Salvation.

54. *What fruits doth this faith produce?*
Justification, regeneration, sanctification.—Rom. v, 1; John i, [12, 13; Gal. ii, 16; ▮ Thess. ii, 13.

55. *What is justification?*
Justification is that act of God's free grace in which he pardons our sins and accepts us ▬ righteous in his sight for the sake of Christ.—Eph. i, 7; 2 Cor. v, 21; Rom. 3, 24; v, 19.

56. *What is regeneration?*
It is the new birth of the soul in the image of Christ, whereby we become the children of God.—Eph. i, 5; John i, 12, 13; [John iii, 3; Eph. iv, 24; ▮ John iii, 9.

57. *What is sanctification?*
Sanctification is that act of divine grace whereby we are made holy.—1 Thess. v, 23; Eph. i, 4; Col. i, 22; Heb. xiii, 12.

58. *May every believer be wholly sanctified in this life?*
Yes; God's command is, "Be ye holy, for I am holy;" and his promise is, that "if we confess our sins" he ▬ will "cleanse us from all unrighteousness."—1 Pet. i, 16; 1 Thess. [iv, 3; 1 John i, 9.

59. *What is implied in being a perfect Christian, or in being wholly sanctified?*
Loving God with all our heart and soul, mind and strength, and our neighbor as ourselves.

60. *Is it possible for a justified or ▮ sanctified Christian to fall from grace and perish?*
It is; for even the apostle Paul feared lest, after having preached to others, he himself should be ▮ castaway.—[1 Cor ix, 27.

61. *How shall ▬ guard against the danger of falling from grace?*
By watchfulness, prayer, and a life of faith in the Son of God.

V. THE MEANS OF GRACE.

§ 1.—The Church and Ministry.

62. *What are the principal means of grace?*
The Church, the sacraments, the word of God, and prayer.

63. *In what two forms does the Church of God exist?*
The visible and the invisible.

64. *What is the visible Church?*
The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached and the sacraments duly administered according to Christ's ordinance.—Acts ii, 42; Matt. xvi, 18; Eph. v, 27.

65. *What is the invisible Church?*
The whole body of God's true people in every period of time

66. *Ought not all persons where the gospel is preached, to become believers in Christ and members of the Church?*
They ought; in order to have a visible union with Christ, the Head of the Church, and communion with his people.—Eph. v, 23; John xvii, 21; I Cor. xii, 20.

67. *Who are to preach the word of God and administer the sacraments?*
Faithful men, called of God and set apart by the Church to the office and work of the ministry.—Heb. v, 4; Acts xiii, 2, 3 [1 Tim. iv, 14.

§ 2.—The Sacraments.

68. *How many sacraments has Christ ordained in his Church?*
Two; baptism and the Lord's supper.—Matt. xxviii, 19; 1 Cor. [xi, 23-26.

69. *What is a sacrament?*
An outward and visible sign of an inward and spiritual grace.

(1.) *Baptism.*

70. *What is the outward sign in baptism?*
Water, applied in the name of the Father, and of the Son, and of the Holy Ghost.—John iii, 5; Matt. xxviii, 19.

71. *What is the inward grace signified in baptism?*
A death unto sin and a new birth unto righteousness.

72. *What advantages are secured to baptized persons?*
They are admitted to the visible Church of Christ; their relation to him as the Mediator of the new covenant, and

their title to the spiritual blessings thereto belonging, [illegible] solemnly confirmed.

(2.) *The Lord's Supper.*

73. *Why was the sacrament of the Lord's supper [illegible] ained?*

For the continual remembrance of the sacrifice of Christ's death, and of the benefits that we thereby receive.—1 Cor. [xi, 23–26.

74. *What is the outward sign of the Lord's supper?*

Bread and wine, received according to Christ's command.

75. *What is the inward grace of this sacrament?*

The communion of the body and blood of Christ, whereby we are reminded of his sacrificial death, and spiritually strengthened to do HIS will.

3.—The Word of God and Prayer.

76. *Whence do we derive all correct knowledge of religious truth and duty?*

From the Holy Bible.

77. *What is the Bible?*

It is the revelation of divine truth, and the record of God's will.

78. *What is the only sufficient rule of a Christian's faith and practice?*

The word of God, as contained in the Scriptures of the Old and New Testaments.

79. *How should we use the Scriptures?*

We should seriously and diligently study God's holy word with prayer, that we may understand, believe, and practice the same.—John v, 39.

80. *What is prayer?*

Prayer is the offering up of our desires unto God in the name of Christ.

81. *With what should prayer be always accompanied?*

With humble confession of sin, with hearty thanksgiving for God's mercies, and sincere faith in his promises.

82. *Where should we offer up our prayers?*

Publicly in the house of God, and privately in our families and in our closets.

83. *What special example of prayer is given [illegible] in Scripture?*

The Lord's prayer.

84. *Can you repeat the Lord's prayer?*
Our Father which art in heaven, hallowed be thy name Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen.

VI. GOD'S LAW.

Duties to God and Man.

85. *What does God require of man?*
Obedience to his revealed will.

86. *What is the rule of our obedience?*
The moral law.

87. *Where is the moral law given?*
In the ten commandments.—Exod. xx.

88. *What is the first commandment?*
Thou shalt have no other gods before me.

89. *What is the second commandment?*
Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God [illegible] a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

90. *What is the third commandment?*
Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

91. *What is the fourth commandment?*
Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the

seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

92. *What is the fifth commandment?*

Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee

93. *What is the sixth commandment?*

Thou shalt not kill.

94. *What is the seventh commandment?*

Thou shalt not commit adultery.

95. *What is the eighth commandment?*

Thou shalt not steal.

96. *What is the ninth commandment?*

Thou shalt not bear false witness against thy neighbor.

97. *What is the tenth commandment?*

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

98. *What is our Saviour's summary of God's commandments?*

He said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."—Matt. xxii, 37-40.

99. *How does our Saviour explain the commandments?*

He teaches that they not only forbid sin in act, but in thought."—Matt. v, 21, 22, 27, 28.

100. *What is our Lord's precept, commonly called the golden rule?*

"Whatsoever ye would that men should do to you, do ye even so to them."—Matt. vii, 12.

101.—*Can any man be saved by keeping the law?*

No; "By the deeds of the law shall no flesh be justified."—Rom. iii, 20.

102. *What then is the use of the law?*

It serves to show men their need of Christ; "For by the law is the knowledge of sin."—Rom. iii, 20; Gal. iii, 19.

103. *Are all Christians under obligation to keep the law?*

Yes; they are "not without law to God, but under the law to Christ."—1 Cor. ix, 21.

VII. OF DEATH, JUDGMENT, AND ETERNITY.

104. *Do we remain long in this world?*
No; life is short and uncertain, and we all must die.—[Job xiv, 10.

105. *Is it not a fearful thing to die?*
It is to all but true Christians.

106. *Why should not true Christians fear to die?*
Because the sting of death is removed, and they know that they shall go to heaven.

107. *How long will the bodies of men lie in the grave?*
Until the last day, when Christ shall come to raise the dead for judgment.

108. *Will all the dead be raised?*
"There shall be a resurrection of the dead, both of the just and unjust."—Acts xxiv, 15; John v, 28, 29.

109. Will all men be judged at the last day?
"We must all appear before the judgment-seat of Christ; that *every one* may receive the things done in his body, according to that he hath done, whether it be good or bad."—[2 Cor. v, 10.

110. *What sentence will Christ pronounce on the wicked?*
"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—Matt. xxv, 41.

111. *What will he say to the righteous?*
"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. xxv, 34.

112. *What will then take place?*
The world shall be destroyed by fire; and the wicked shall go away into everlasting punishment, but the righteous into life eternal.—Matt. xxv, 46; 2 Pet. iii, 10.

CATECHISM, No. III.

I. GOD.

§ 1.—His Nature and Attributes.—Questions 1-12.

SUMMARY.

Q. What do you know respecting the nature and attributes of God?

A. God is my Creator and the Creator of all things. He is an uncreated Spirit, everywhere present, all-wise, almighty, and eternal. "God is love." God is holy, merciful, just, and true.

ANALYSIS.

Q. What doctrines are stated in the summary?

A. 1. The spirituality of God.
2. His omnipresence.
3. His wisdom.
4. His omnipotence.
5. His eternity.
6. His love.
7. His holiness.
8. His mercy.
9. His justice.
10. His truth.

Explanatory and Practical Questions.

Q. What is a spirit?

A. A thinking being without bodily substance.

Q. Can you mention some created spirits?

A. Angels, both good and bad, and the souls of men.

Q. Wherein does God's spirituality differ from that of angels and the souls of men?

A. It is self-existent.

Q. What is meant by God's eternity?

A. That he is without beginning and without end

Q. How should we think of God?

A. With fear and love.

Q. How should we speak of God?

A. With reverence and praise.

Definitions.

Omnipotence. Possessing all power.
Omnipresence. Being in all places at once.
Holiness. Freedom from sin, and infinite purity.
Love. Tender affection.
Fear. Holy awe.
Reverence. Profound respect, devout regard.
Praise. Thanksgiving and acknowledgment of excellency

§ 2.—Persons of God.—Questions 13–18.

SUMMARY.

Q. What is the Scripture doctrine of the persons of God?

A. There is but one God; but there are three persons in the Godhead—the Father, the Son, and the Holy Ghost—and these are equal in power and glory. The name

of the Holy Trinity is to be used in the formula of Christian baptism.

ANALYSIS.

Q. What are the doctrines of this action?

A. 1. The unity of God.

2. The trinity of persons in the unity of the Divine Being.

3. The Holy Trinity is to be recognized in the most common and important ceremonies of Christianity, *e. g.*, in the formula of baptism and of the apostolic benediction.—Matt. xxviii, 19; 2 Cor. xiii, 14.

Explanatory and Practical Questions.

Q. To what great error of mankind does the doctrine of God's unity stand opposed?

A. To polytheism, or the worship of many gods.

Q. What sin is almost universal under belief [redacted] gods than one?

A. Idolatry, which has been practiced by all heathen nations.

Q. Should we believe the less in the doctrine of the Holy Trinity, because we cannot comprehend the triune mode of God's existence?

A. No; for many facts both in nature and in the mode of our own existence are beyond our comprehension, but not the less facts.

Q. What says the apostle Paul concerning the mystery of this subject?

A. "Without controversy, great is the mystery of godliness: God was manifest in the flesh, justified [redacted] the Spirit, seen of angels, preached unto the

Gentiles, believed on in the world, received up into glory."—1 Tim. iii, 16; Eph. iii, 4; v, 32; Col. ii, 2; 1 Tim. iii, 9.

Q. What evidences have we that the Father is a distinct divine person?

A. Several; the term Father is itself a personal title, and works implying personal existence are in numerous instances ascribed to the Father in the Scriptures.

Q. What evidences have we that the Son is a distinct divine person?

A. Many; the term Son is a personal title, and to him also personal works are in numerous instances ascribed in the Scriptures.

Q. What can you say of the personality of the Holy Ghost?

A. The Holy Ghost is the third person of the Holy Trinity, equal in power and glory to the Father and the Son.

Q. What general offices are ascribed in Scripture to the Holy Ghost?

A. Works of creation and providence, and the gift of inspiration.—Gen. i, 2; Psa. civ, 30; 1 Tim. iii, 16; 1 Pet. i, 21.

Q. What offices did the Holy Ghost perform for Christ?

A. He framed the human nature of Christ, and gave to him wisdom and grace without measure.—[Luke i, 35; ii, 52; Isa. lxi, 1.

Q. What offices does the Holy Ghost perform with reference to sinners?

A. He convinces them of sin, and strives with them, that they may repent and believe.

Q. What offices does the Holy Ghost perform for those who believe in Christ?

A. He enlightens their minds to understand the

Scriptures; assists them in their prayers; bears witness with their spirits that they are the children of God; comforts them in trouble; sanctifies them from all sin, inward and outward; fills their hearts with perfect love to God and to all mankind, and with other excellent grace and virtues.—
[John xvi, 13; Rom. viii, 26; viii, 16; John xiv, 26; Gal. v, 22, 23.

Q. What offices does the Holy Ghost perform for the Church of Christ?

A. He calls and qualifies men, from time to time, to preach the word, and minister the sacraments; renders their preaching effectual to the conversion of sinners, and the edification of believers; and is present in all the ordinances of public worship.—
[Acts xx, 28; 1 Thess. i, 5; John xiv, 16.

Q. By what means may you obtain the help and comfort of the Holy Spirit?

A. By prayer.—Luke xi, 13.

Definitions.

Unity. Oneness.
Triune. Three in one.
Comprehend. Fully understand.
Idolatry. The worship of idols.
Formula. Prescribed form.
Edification. Building up.

II. CREATION.

§ 1.—The World.—Questions 19, 20.

SUMMARY.

Q. What is the doctrine of the creation as it respects the world?

A. God is the Creator and upholder of all things that exist.

Explanatory and Practical Questions.

Q. What are the most prominent objects of the material creation?

A. The earth and the heavenly bodies.

Q. What objects upon the earth's surface specially display the greatness of God's creative power and wisdom?

A. Mountains, forests, continents, islands, oceans, and rivers.

Q. What smaller objects also indicate God's power and wisdom?

A. Plants, flowers, insects, fishes, birds, and animals of countless varieties; all possessing powers and qualities adapted to the elements in which they have their being and to the end for which they were made.

Q. What great purposes are obvious throughout the creation of God?

A. The manifestation of his own glory and the happiness of his creatures.

Q. What do we understand by God's providence?

A. His most holy, wise, and powerful preservation and government of all his creatures, great and small.

Q. Ought not God's providence to be recognized in all the events and concerns of life?

A. It ought; for nothing can happen by chance Not even a sparrow can fall on the ground without our heavenly Father.—Matt. x, 29.

Q. Is it possible for man to CREATE *anything?*

A. Not the least thing.

QUESTION FOR THOUGHT. *In which does God's glory most appear, in the greater or minuter objects of creation?*

Definitions.

Elements. The matter or substance composing the world
Purpose. Intent, design.
Manifestation. Exhibition, display.
Happiness. Enjoyment, comfort.
Providence. Superintending care.
Preservation. Keeping in being.
Government. Rule and direction.

2.—Man.—Questions 21–28.

SUMMARY.

Q. What Scripture truths can you state respecting man?

A. God made man's body out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Man's body is material and mortal, his soul is spiritual and immortal. Man was created good and in the image of God; that is, righteous and holy. God gave man dominion over every living thing; and he dwelt in the garden of Eden, subject to the law of perfect obedience.

ANALYSIS.

Q. What doctrines are stated in this section?

A. 1. The materiality and mortality of man's body.
2. The immateriality and immortality of his soul.
3. The original righteousness of man's character.

Explanatory and Practical Questions.

Q. Is God our Creator as truly as he was the Creator of Adam?

A. He is. "It is he that hath made us, and not we ourselves."—Psa. c, 3.

Q. Was the body of man created mortal?

A. It was not. Death is the consequence of sin.

Q. What is your soul?

A. That within me which thinks, knows, and wills, wishes and desires, rejoices and is sorry.

Q. What will become of the soul when the body is dead?

A. It will continue to exist. It cannot die like the body.

Q. Is not your soul then of great value?

A. It is of more value than the whole world.—[Mark viii, 36.

Q. On what does the happiness of the soul depend?

A. On its righteousness and holiness.

Q. Whence only can [redacted] derive righteousness and holiness?

A. From God, through faith in Christ.

Definitions.

Dominion. Rule, government.
Materiality. The being composed of matter.
Mortality. Liability to die.
Immateriality. Spiritual existence, of which matter is no part.
Original. From the beginning.
The whole world. All earthly possessions.

III. MAN'S FALL AND SINFUL STATE.

§ 1.—Sin. § 2.—Guilt, Prevalence, and Consequences of Sin.—Questions 29–36.

SUMMARY.

Q. What does the Bible teach respecting the fall and sinful state of man?

A Our first parents did not continue holy and happy. Being tempted by the devil, they transgressed God's law and fell into sin and misery. By their disobedience they lost the image and favor of God; they were consequently driven out of Eden, having become subject to pain and death.

Their sin not only injured themselves, but all their posterity, who were individually born in the image of fallen Adam, destitute of original righteousness, and under the wrath of God.

ANALYSIS.

Q. What doctrines are stated in this section?

A. 1. Man's fall from holiness by voluntary sin.
2. His consequent misery.
3. The universal prevalence of sin and its consequences among the descendants of Adam.

Explanatory and Practical Questions.

Q. Were Adam and Eve under any necessity of yielding to the temptation of the devil?

A They were not; they had perfect freedom to obey or disobey God at their own choice.

Q. Who is the devil?

A. The chief of the fallen angels, who, before the creation of man, sinned against God, and were cast out of heaven.—Jude 6; 1 Pet. v, 8.

Q. What is the present state of those fallen angels?

A. They are reserved to the judgment of the great day.

Q. What is their employment?

A. Their employment is to tempt men to sin, and to lead them to their own place of misery.—Jude 6; [1 Pet. v, 8.

Q. Can they do what they please?

A. They cannot; God limits their power, and will save from their malice and subtilty all those who put their trust in him.—James iv, 7; Luke xxii, 31, 32 Rom. xvi, 20.

Q. Are all wicked people then under the influence of Satan?

A. They are; for he leads them captive at his will.— [2 Tim. ii, 26.

Q. How does Satan tempt men to sin?

A. By putting evil thoughts and desires into their minds, to which they willingly yield.

Q. What preceded Adam's disobedience?

A. His disbelief of the word and threatening of God.

Q. What usually lies at the foundation of disobedience and sin against God?

A. Unbelief, or a want of faith.

Q. What reasons can you assign why man ought always to obey God?

A. God is his Creator, his Benefactor, and his rightful Governor.

Q. Why is it right and necessary that God should punish sin?

A. In order to vindicate his law, to preserve his

authority, and to promote the greatest good of his creatures.

Q. What facts do you mention in proof of the universal depravity of man?

A. History and observation prove that in all times, places, and circumstances, men have been prone to sin and iniquity.

QUESTION FOR STUDY. *Does history give account of any nation or people who have been free from wars, contentions, and crimes?*

Definitions.

Transgress. To pass over, to break.
Prevalence. Existence and extension.
Voluntary. Of one's own choice.
Admonish. Warn.
Listen. To hear attentively.
Precede. To go before.
Foundation. That upon which anything rests.
Benefactor. One who does good to another.
Governor. One who governs.
Depravity. Wickedness.
Vindicate. To sustain, rescue from reproach.

IV. SALVATION.

1.—Source and Grounds of Salvation.—Questions 37–44.

SUMMARY.

Q. On what grounds may we hope for salvation from the guilt and consequences of sin?

A. "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Christ, therefore, took upon himself the form of a servant, and was made in the likeness of man. While in the flesh he gave an example of perfect goodness and holiness, that we might walk in his steps.

To offer to divine justice a full atonement for the sins of the world, he humbled himself, and became obedient unto death, even the death of the cross.

Having tasted death for every man, he rose for our justification, and ascended to the right hand of God, where he ever liveth to make intercession for us.

ANALYSIS.

Q. What great Scripture truths are stated in this summary?

A. 1. God's love for the world.
2. His gift of his Son to die for human guilt.
3. Christ's humiliation.
4. Christ's perfect example.
5. Christ's atoning death for sinners.
6. His exaltation.
7. His intercession in our behalf.

Explanatory and Practical Questions.

Q. Was it possible for man to save himself from the guilt and consequences of sin?

A. It was wholly impossible. Man, being fallen and depraved, was unable to meet the current demands of the divine law, that is to perform present duty, much less to make amends for past transgression.

Q. Who undertook, in our behalf, to offer the required satisfaction?

A. Jesus Christ, the Redeemer of mankind.

Q. What is redemption?

A. Redemption is that act of our Lord Jesus Christ, whereby satisfaction for sin is so far made to divine justice that man, on condition of repentance and faith, may be delivered from the guilt, power, pollution, and punishment of sin.

Q. How did the Lord Jesus Christ become our Redeemer?

A. By taking on him the nature of man, and offering himself a sacrifice for our sins.

Q. In what manner did Christ, being the Son of God, become man?

A. By taking to himself a true body and a soul, being conceived by the power of the Holy Ghost, and born of the Virgin Mary, but without sin.

Q. In what did Christ's humiliation consist?

A. In making himself of no reputation, and taking upon him the form of a servant, and being found in fashion as a man; in humbling himself and becoming obedient unto death, even the death of the cross.—Isa. liii. 3; Phil. ii, 7, 8.

Q. How did the death of Christ satisfy divine justice?

A. Having suffered for our sakes and in our stead, it enables Almighty God, consistently with his justice and holiness, to exercise his mercy in the forgiveness of sins.

Q. What attributes of God are specially harmonized and glorified in the death of Christ?

justice and his love.

Q. With what sentiments ought we to reflect on the sufferings and death of Christ?

A. With deep convictions of the sinfulness of sin, by which Christ's humiliation and sufferings were occasioned; and with devout thanksgivings for God's unspeakable gift for our redemption.

Q. In what does Christ's exaltation consist?

A. In his resurrection from the dead, in his ascension into heaven, in his sitting at the right hand of God the Father, and in his appointment to judge the world at the last day.—1 Cor. xv, 4; Mark xvi, 19; Acts xvii, 31.

Q. What offices does Christ fulfill as our Redeemer?

A. As our Redeemer, Christ has become our Prophet, Priest, and King.

Q. How does Christ execute the office of a Prophet?

A. In revealing to us, by his word and Spirit, the will of God for our salvation.—John i, 18; xx, 31; xiv, 26.

Q. How does Christ execute the office of a Priest?

A. In his having once offered up himself as a sacrifice to satisfy divine justice and to reconcile us to God, and in making continual intercession for us.—Heb. ix, 28; ii, 17; vii, 25.

Q. How does Christ execute the office of a King?

A. In subduing us to himself, and in ruling and defending us, and in restraining and conquering all his and our enemies.

Definitions.

Source. The origin.
Grounds. The basis.
Salvation. Deliverance from evil and sin.
Consequence. Necessary result.
Atonement. Propitiation.
Justification. Pardon and acceptance.

Intercession. Pleading for others.
Humiliation. Degradation, debasement
Example. A pattern of life.
Exaltation. Elevation, glorification.
Infinite. Unlimited, pertaining to Deity.
Guilt. Wickedness.
Pollution. Defilement.
Punishment. Chastisement.
Meanness. Lowliness.
Poverty. Want, indigence.
Circumstances. Things surrounding.
Enduring. Suffering.
Despised. Contemptuously regarded.
Rejected. Cast off.
Satisfy. To meet the full demand of.
Deserve. To be worthy of.
Merit. Worth.
Stead. Place.
Forgiveness. Pardon.
Consistently. Properly, of right.
Harmonized. Made to agree.
Glorified. Made glorious.
Sentiments. Thoughts and feelings.
Conviction. Strong persuasion of mind.
Sinfulness. Wickedness, guilt.
Devout. Worshipful, heartfelt.
Unspeakable. Beyond the expression of language.
Appointment. Commission.
Resurrection. Rising from the dead.
Prophet. An extraordinary teacher.
Priest. One who sacrifices and intercedes.
King. One that governs and protects his subjects.
Execute. Fulfill or perform.
Continual. Perpetual.
Reconcile. To restore to favor.
Subdue. Conquer.

2.—Conditions of Salvation.—Questions 45-53.

SUMMARY.

Q. Will you state what you know of the conditions of salvation?

A. Although Christ has died for all, yet

men are not saved unconditionally, except infants and those who know not good and evil.

The conditions of salvation are *repentance* toward God and *faith* toward our Lord Jesus Christ.

Repentance is a godly sorrow on account of sin, indicated by the forsaking of sin and a sincere turning to God.

Faith in Jesus Christ is the act of receiving and trusting in him alone for salvation. The power to repent and believe is freely given of God, and we may know when we are true believers in Christ by having the Spirit of God to bear witness with our spirit that we are the children of God.

ANALYSIS.

Q. What principal doctrines are stated in this section?

A. 1. That the salvation of infants, and of those who die without having voluntarily sinned, is secured by the atonement.

2. Repentance and faith are the essential conditions of salvation to all sinners.

3. The witness of the Spirit is the privilege of all true believers.

Explanatory and Practical Questions.

Q. What is the inevitable doom of those who die in sin, notwithstanding the atonement?

A. To go away into everlasting punishment.

Q. Whose fault will it be, if any are finally lost?

A. Their own; since God has freely invited all men to come unto him and be saved.

Q. Is not the mercy of God amply justified in offering salvation to men on reasonable terms?

A. It is. Indeed God could do no more to save them without interfering with their free moral agency.

Q. By what influences are men led to repentance?

A. By the gracious influences of the Holy Spirit.

Q. What states of mind are implied in repentance?

A. A sense of one's own sinfulness, and an apprehension of the mercy of God in Christ, together with grief, and hatred of sin, and a full purpose to turn from it to God.

Q. Can there be any repentance unto salvation, unaccompanied by a forsaking of sin?

A. There cannot. For "the sorrow of the world worketh death."—2 Cor. vii, 10.

Q. What are we to understand by the sorrow of the world?

A. Regret and grief on account of the consequences of sin, without any sincere purpose to amend one's life.

Q. Can any one be saved by repentance only?

A. "Without faith it is impossible to please God." "By grace are ye saved, through faith."—[Heb. xi, 6; Eph. ii, 8.

Q. In what light therefore are we to regard repentance?

A. As a necessary preparation for, and antecedent to, evangelical faith.

Q. What is faith in general?

A. Faith in general is a conviction of the truth

and reality of those things of which God has told us in the Bible?

Q. Can this faith save us?

A. It cannot; "the devils believe, and tremble."—[James ii, 19.

Q. What are the characteristics of saving faith?

A. A personal belief that Christ died for *me*, and a personal reliance on him alone, both now and forever, for salvation.

Q. What ought every believer to have as an evidence of his faith?

A. The double witness of his own spirit and the Spirit of God.

QUESTION FOR SELF-EXAMINATION.—*Have you this faith?*

Definitions.

Conditions. Terms.
Indicated. Shown.
Principal. Chief.
Inevitable. Unavoidable.
Interfering with. Influencing.
Consequences. Results.
Preparation. The act of making ready.
Conviction. Inward persuasion.
Reliance. Confiding trust.
Unconditionally. Absolutely and without reference to terms.
Witness. Testimony.
Voluntarily. Willfully, of choice.
Amply. Fully.
Apprehension. Perception.
Amend. Improve.
Antecedent. That which goes before.
Characteristics. Peculiar marks.
Evidence. Proof.

§ 3.—The Fruits and Extent of Salvation.— Questions 54–61.

SUMMARY.

Q. What are the results of saving faith?

A. Justification, regeneration, and sanctification. *Justification* is that act of God' free grace in which he pardons our sins, and accepts us as righteous in his sight, for the sake of Christ.

Regeneration is the new birth of the soul in the image of Christ, whereby we become the children of God: and sanctification is that act of divine grace whereby we are made holy.

It is the privilege of every believer to be wholly sanctified, and to love God with all his heart in the present life; but at every stage of Christian experience there is danger of falling from grace, which danger is to be guarded against by watchfulness, prayer, and a life of faith in the Son of God.

ANALYSIS.

Q What are the principal doctrines stated in this section?

A 1. Justification.
2. Regeneration.
3. Sanctification.
4. The privilege of entire sanctification in this life.
5. The liability and danger of falling from grace.

6. The necessity of persevering in Christian faith and duty to the end of life.

Explanatory and Practical Questions.

Q. What particulars does the blessing of justification imply?

A. First, the forgiveness of our sins; second, our acceptance with God; third, our regeneration and adoption.

Q. What is implied in regeneration?

A. That great change which God works in the soul when he raises it from the death of sin to the life of righteousness, creating it anew in Christ Jesus after the image of God.

Q. What is adoption?

A. Adoption is an act of God's free grace, whereby upon the forgiveness of sins, we are received into the number, and entitled to the privileges of the sons of God.

Q. What blessings in this life accompany our justification and adoption?

A. A sense of God's love, peace of conscience, joy in the Holy Ghost, and hope of the glory of God.

Q. Are not justification and regeneration very nearly identical?

A. Every one who is justified is also regenerated 'ustification places us in a *new relation*, that of favor with God. Regeneration is a *new state*, that of being born again, or renewed in righteousness.

Q. What other term is used to signify the great change which every sinner must experience in order to enter heaven?

A. *Conversion*, which, implying a complete re-

newal of heart and life, comprehends justification, regeneration, and adoption.

Q. When is sanctification begun?

A. In regeneration, by which we receive power to grow in grace and in the knowledge of Christ, and to live in the exercise of inward and outward holiness.

Q. What is entire sanctification?

A. The state of being entirely cleansed from sin, so as to love God with all our heart, and mind, and soul, and strength, and our neighbor as ourselves.

Q. Should Christians who have attained this high state of grace pause in their career as though there were no further improvement?

A. They should still grow in knowledge and in grace, and improve faster than before.

Q. In speaking of Christian perfection, do we imply absolute perfection, or that its possessor may not err?

A. Absolute perfection belongs not to men, nor to angels, but to God alone. No man is infallible while in the body.

Q. In what then does Christian perfection consist?

A. In perfect love.

Q. Why do we infer that even the highest state of grace may be lost, and its possessor perish at last?

A. Because the whole of life is a probation, and only they that endure to the end have the promise of being saved.

Q. Do the fruits of faith terminate with death?

A. They are only begun in the present life; for at death the souls of believers immediately pass

into glory, while their bodies will rest in the grave till the resurrection.—Phil. i, 23; 1 Thess. iv, 14.

Q. What benefit will believers receive from Christ at the resurrection?

A. At the resurrection, believers, being raised up in glory, shall be openly acknowledged and accepted in the day of judgment, and made perfectly blessed in the full enjoyment of God to all eternity.—1 Cor. xv, 43; Matt. x, 32; 1 Thess. iv, 17.

Definitions.

Particulars. Several things.
Identical. The same.
Relation. Moral position.
Exercise. Practice.
Career. Onward course.
Infallible. Incapable of error.
Terminate End.
Acknowledged. Publicly recognized.
Acceptance. State of favor.
State. Actual condition.
Comprehends. Embraces or includes.
Cleansed. Purified.
Absolute. Unlimited.
Probation. State of trial.
Immediately. At once.

V. THE MEANS OF GRACE.

§ 1.—The Church and Ministry.—Questions 62-67

SUMMARY.

Q. What can you say of the Church and ministers of Christ?

A. The visible Church of Christ is a congregation of faithful men, in which the pure

word of God is preached, and the sacraments duly administered according to Christ's ordinance. The whole body of God's true people in every period of time, constitutes the invisible Church. All persons where the gospel is preached, ought to become believers in Christ, and members of his Church, in order to have a visible union with the Head of the Church, and communion with his people. For the establishment and extension of true religion, faithful men are called of God, and set apart by the Church to the office and work of the ministry.

ANALYSIS.

Q. What are the principal topics of this section?

A. 1. The visible Church of Christ.
2. The invisible Church.
3 The duty of membership in the Church.
4. The object and privileges of Church-membership.
5. The divine call of the ministry.
6. The work and office of the ministry.

Explanatory and Practical Questions.

Q. Has Christ in establishing his visible Church marked out any one essential form of organization and government?

A. He has not, but has evidently left the details of Church organization and government to his people in different ages and circumstances, subject to the general authority of the Scriptures.

Q. From what source may we derive the best instruction on this subject?

A. From the examples of the early Churches, as recorded in the New Testament.

Q. Can any particular Church apply to itself the term Catholic?

A. It cannot with propriety, for the essential meaning of that term is *general* or *universal.*

Q. How should you regard all attempts to appropriate the term Holy Catholic exclusively to any particular branch or sect of Christians?

A. As absurd and evil: absurd, because even granting that the Church pretending to be Catholic, were a true and holy Church, its course would be like that of a single member of a body claiming to be the body; evil, because wrong in themselves, and calculated to foster superstition and intolerance.

Q. What must be considered essential to every true Christian Church?

A. The pure faith of the gospel, a holy ministry and membership, and a diligent practice of God's commands.

Q. What are the essential qualifications of every true minister of the Lord Jesus Christ?

A. A sincere faith in God's word, a genuine conversion, and a divine call to the work of saving souls

Q. Is it right for a person not having been born again nor having true faith toward our Lord Jesus Christ to enter the Christian ministry?

A Such an act should be considered sacrilegious, or a profane meddling with sacred things.

Q. What is a divine call to the ministry?

A. It is an act of the Holy Spirit, internally ex-

citing a renewed person to take upon him the ministry of the gospel, for the glory of God and the salvation of men.

Q. Is an internal impression of such a duty sufficient?

A. It is not; it should be seconded by a corresponding voice of the Church.

Q. What offices do we recognize in the Christian ministry?

A. Those of deacons, elders, and bishops.

Q. What is the duty of a deacon?

A. To read and expound the word of God, to instruct the young, and to assist the elder in his work.

Q. What is the duty of an elder?

A. To preach the gospel, to administer the sacraments, and to exercise discipline in the Church.

Q. What is the duty of a bishop?

A. To oversee the spiritual and temporal interests of the Church, to preach the gospel, to ordain other ministers, and to direct their labors.

Q. Who were the apostles?

A. Those early ministers who had seen the Lord Jesus, and who were personally called, inspired, and commissioned by him to be the founders of his Church.

Q. When can a Church be considered apostolic?

A. When it has the apostolic doctrine, ministry, and worship, being built on the foundation of apostles and prophets, Christ himself being the chief Corner-Stone.—Eph. ii, 20.

Q. Is there or can there be any succession to the apostolic office?

A. No; in the nature of the case that office ceased

with the circumstances and occasion of its creation.

Q. What then is meant by the term apostolical succession?

A. Its only proper signification is, a succession of holy men in the faith and labors of the apostles; in other words, a spiritual succession of those who follow the apostles as they followed Christ.

Q. How is the term "apostolical succession" sometimes improperly used?

A. In the pretense of tracing an exclusive lineal descent of the office of the Christian ministry down through the Popes of Rome and the Bishops of England, and in this channel only.

Q. What evils grow out of the doctrine of lineal apostolical succession?

A. A spirit of intolerance, and a confidence in rites and ceremonies not justified by the word of God.

Q. What sentiments should the different branches of the Christian Church cherish toward each other?

A. Sentiments of respect and charity.

Q. What was the origin of the term Methodist?

A. It was first applied to the Wesleys, in England, in 1729, as a term of reproach and ridicule on account of their method and strictness in religious duty.

Q. What was the moral state of England at the time when the Wesleys arose?

A. The people in general were ignorant of the true nature of religion, and even ministers openly practiced sin.

Q. What distinguishing doctrines were preached by the Wesleys?

A. The guilt and total depravity of man, a present salvation by faith in Christ alone, and the direct witness of the Holy Spirit.

Q. What was the result of such preaching?

A. A great and glorious revival of religion, the subjects of which were generally called Methodists.

Q. Has this revival ceased?

A. No; its effects and benefits have come down to us, and thus the term Methodist has been perpetuated and made common.

Q. Why is our Church also called Episcopal?

A. On account of its form of government, it being under the superintendence of bishops.

Q. What are some of the characteristics of the Methodist Episcopal Church?

A. Its evangelical doctrines, its itinerant ministry, and its peculiar means of grace, namely, love-feasts and class-meetings.

Q. What is meant by the itinerancy?

A. A system of ministerial labor by which, annually, every itinerant minister is designated to labor in some proper field, and every field, as far as possible, furnished with a minister.

Q. Do ministers and members of the Methodist Episcopal Church enjoy as high and as complete spiritual immunities and advantages as any other Church, a branch of the Church of Christ?

A. They undoubtedly do.

Q. What is a love-feast?

A. A meeting of Christians, at which bread and

water are partaken of in token of brotherly love and in imitation of the early Christians, (Jude 12,) at which also narratives of Christian experience are given.

Q. What is a class-meeting?

A. A weekly meeting of a certain number of the members of the Church, one of whom is called the class-leader, for social worship and mutual religious improvement.

Definitions.

Visible. Capable of being seen.
Invisible. Impossible to be seen.
Establishment. Founding.
Extension. Spread.
Essential. Absolutely necessary.
Organization. Internal arrangement.
Government. Direction.
Example. Act to be imitated.
Appropriate. Claim as one's own.
Exclusively. Debarring all others.
Absurd. Without reason.
Qualifications. Tokens of fitness.
Superstition. False ideas of religion.
Intolerance. Want of charity, disposition to persecute
Genuine. Real.
Exciting. Moving.
Renewed. Converted.
Discipline. Government, correction.
Corresponding. Answering to.
Temporal. Relating to outward things.
Administer. Officially give.
Commissioned. Specially authorized.
Distinguishing. Peculiar.
Perpetual. Continued in use.
Superintendence. Official oversight.
Evangelical. In the spirit and truth of the gospel.
Itinerant. Traveling or moving from place to place.
Immunities. Peculiar privileges.
Narratives. Statements.
Advantages. Means of good or profit.

2.—The Sacraments.—Questions 68–75.

SUMMARY.

Q. What can you say of the sacraments?

A. A sacrament is an outward and visibl sign of an inward and spiritual grace.

There are two sacraments, baptism and the Lord's supper.

1. *Baptism.*

Q. What can you say of baptism?

A. Water, applied in the name of the Father, and of the Son, and of the Holy Ghost, is the outward sign in baptism, signifying the inward grace of a death unto sin and a new birth unto righteousness.

Baptized persons are admitted to the visible Church of Christ; and their relation to him as the Mediator of the new covenant, and their title to the spiritual blessings thereto belonging, are, by this sacrament, solemnly confirmed.

ANALYSIS.

Q. What are the principal topics of this section?

A. 1. The definition of a sacrament.
2. The outward sign in baptism.
3. The inward grace signified.
4. The advantages secured to baptized persons.
5. The obligations laid upon them.

Explanatory and Practical Questions.

Q. What is meant by an outward and visible sign?

A. Something which may be seen and applied to a purpose and in a meaning which in its own nature it has not.

Q. What is meant by an inward spiritual grace?

A. Some favor given us, whereby the state of our souls is made better.

Q. What is the water used in baptism designed to represent?

A. The blood of Christ, by which he washes us from our sins.—Rev. i, 5; Heb. xii, 24; I Pet. i, 2.

Q. Is any particular mode of administering water in baptism enjoined in Scripture?

A. There is not; hence it is neither wise nor Scriptural to insist upon any mode as essential to valid baptism.

Q. What mode of baptism does our Church most commonly practice?

A. Sprinkling, as that for which we have the greatest number of Scripture examples and analogies.

Q. Is there any Scripture authority for making the sign of the cross in baptism?

A. There is not; and its use is only indicative of Romish superstition.

Q. What authority have we for baptizing infant children?

A. The practice of the Apostles; and the command of Christ, wherein he says, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God."—Mark x, 14.

Q. What further authority?

A. Christ's commands: "Go ye into all the world, and preach the gospel to every creature." "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Which commands clearly include the young as well as the old.—Mark xvi, 15; Matt. xxviii, 19.

Q. What obligations were laid upon you in Christian baptism?

A. My baptism obliges me to renounce the devil and all his works, the pomp and vanity of this wicked world, and all the sinful lusts of the flesh; also to believe the whole faith of the gospel, and to keep God's holy will and commandments, walking in the same all the days of my life.

Q. Is it right to lay such obligations upon young children?

A. It is; for several reasons.

1. Because God himself makes these requirements of all his creatures.

2. Because they are under a natural and eternal obligation to love and serve God, independent of this covenant.

3. Because they are bound for their own good, and agreeably to the practice of mankind in other hings.

Q. Ought not children to be carefully instructed in the nature and obligations of the baptismal covenant?

A. They ought; and as soon as they are capable, they ought to assume its pledges as their own.

Q. Will Christian baptism of itself save our souls?

A. It will not; unless we indeed become new creatures in Christ, and are created in him unto

good works, we shall forfeit the benefits secured to us by baptism.—2 Cor. v, 17; Eph. ii, 10.

Q. Have we reason, then, to be grateful for this rite and ordinance of our holy religion?

A. We should indeed be grateful for it as a divinely appointed means of enabling us to work out our salvation, and to lay hold on eternal life

Definitions.

Signifying. Indicating.
Obligations. Incumbent duties.
Insist upon. Urgently require.
Renounce. Cast off, reject.
Independent of. Without reference to.
Instructed. Taught.
Ordinance. Divine institution.
Confirmed. Ratified or strengthened.
Represent. Show forth, or stand in place of.
Authority. Warrant, permission by Scripture precept or example.
Requirements. Demands.
Agreeably to. In conformity with.
Capable. Able.

2. *The Lord's Supper.*

Q. What have you learned concerning the Lord's supper?

A. The sacrament of the Lord's supper was ordained for the continual remembrance of the sacrifice of Christ's death, and of the benefits that we thereby receive. The outward sign of the Lord's supper is bread and wine, received according to Christ's command. The inward grace of this sacrament is the communion of the body and blood of Christ, whereby we are reminded of his

sacrificial death, and spiritually strengthened to do his will.

ANALYSIS.

Q. What are the principal topics of this summary?

A 1 The object of the Lord's supper.
2 The outward sign employed.
3 The inward spiritual grace signified and promoted.

Explanatory and Practical Questions.

Q. What do the symbols bread and wine used in the Lord's supper signify?

A. They represent, as solemn emblems, the body and blood of Christ.

Q. Did the Lord Jesus command that both should be received?

A. He did; and those who deny the cup to the laity, administer but half a sacrament.

Q. How should the body and blood of Christ be received by believers in the sacrament?

A. Spiritually, to the strengthening and refreshing of their souls.—1 Cor. x, 16; John vi, 54, 55.

Q. Are the souls of all persons who receive the consecrated elements of the Lord's supper refreshed and strengthened thereby?

A. No; very unworthy persons may partake of the bread and wine to their own condemnation, but true believers only secure the spiritual benefits of the sacrament.

Q. Who ought to partake of this holy sacrament?

A. All Christians, or persons who profess themselves followers of Christ, should receive the Lord's supper with true repentance and faith.

Q. Do not those persons professing Christianity act very wrong who neglect or refuse to receive the Lord's supper?

A. They are guilty of great ingratitude to God, who has offered them such a privilege; and they violate the express command of Christ, who said "Do this in remembrance of me."

Q. What should be the habit of Christians in refereno to the sacrament?

A. Tc receive it regularly and frequently, in obedience to the command of Christ.—Luke xxii, 19.

Q. What duty do they thus perform to the world?

A. They show forth and commemorate the Lord's death until he shall come again.—1 Cor. xi, 26.

Q. What duty toward God do we perform in this holy act?

A. We confess Christ, and declare our entire dependence upon his death as the only atonement for our sins, and as our only hope of salvation. We also declare our love and thankfulness to God for the gift of a Saviour, and our desire to enjoy communion with him and with our fellow-Christians in the remembrance of Christ's death.

Q. What is required of those who come to the Lord's supper?

A. To examine themselves whether they are in charity with all men; whether they truly repent of all their sins, steadfastly purposing to lead a new life; and whether they have a lively faith in God's word and grace.—1 Cor. xi, 28.

Q. What do you mean by a lively faith?

A. Such a faith as shows itself by works pleasing to God.—James ii, 17, 18.

Q. If, on self-examination, persons find themselves destitute of the proper qualifications for receiving the holy sacrament, have they a good excuse for neglecting it?

A. By no means. Every one ought to have these qualifications; and no person who has them not, is fit for the kingdom of heaven.

Q. What should such persons do?

A. Immediately and earnestly seek the grace they need by all the appointed means.

Definitions.

Strengthening. Making stronger.
Consecrated. Set apart to a holy use.
Confess. Publicly own.
Ordained. Divinely appointed.
Refreshing. Making vigorous
Condemnation. Liability to punishment.
Steadfastly. Earnestly and constantly.

§3.—The Word of God and Prayer.—
Questions 76–84.

SUMMARY.

Q. What can you say of the word of God?

A. The word of God, as contained in the Scriptures of the Old and New Testaments, is called the Holy Bible. It is that revelation of divine truth and record of God's will, from which we derive all correct knowledge of religious truth and duty. It is the only sufficient rule of a Christian's faith and practice.

Q. What is prayer?

A. Prayer is the offering up of our desires unto God in the name of Christ. Prayer should always be accompanied with humble

confession of sin, with hearty thanksgiving for God's mercies, and sincere faith in his promises. We should pray publicly in the house of God, socially in our families, and privately in our closets.

A special example of prayer is given us in Scripture, viz.: The Lord's Prayer.

ANALYSIS.

Q. What [illegible] the principal truths recognized in this [illegible] tion?

A. 1. That God has made a revelation to man.
2. That the Bible contains that revelation.
3. That the Scriptures are our only and sufficient guide to truth and duty.
4. The nature and duty of prayer.

11 *Analysis of the Lord's Prayer.*

Preface. Our Father which art in heaven.

Petition 1. Hallowed be thy name.
2. Thy kingdom come.
3. Thy will be done on earth as it is done in heaven.
4. Give us this day our daily bread.
5. And forgive us our trespasses as we forgive them that trespass against us.
6. And lead us not into temptation, but deliver us from evil.

Doxology. For thine is the kingdom, and the power, and the glory forever. Amen.

Explanatory and Practical Questions.

Q. How are we to use the word of God?

A. By frequently and seriously reading and hear-

ing it, with prayer to God that his Holy Spirit may show us its meaning, and apply it to our hearts.—John v, 39; Rom. x, 17.

Q. With what disposition of mind ought we to read and hear God's holy word?

A. With a meek and teachable disposition; with faith, and an intention to practice it by God's grace.—James i, 21; Matt. xi, 25; Heb. iv, 2; John vii, 17.

Q. Ought we not often to think upon what we have heard and read?

A. We ought to lay up the word of God in our hearts, and meditate thereon day and night.—[Psa. cxix, 11; Luke ii, 19.

Q. To whom alone should we pray?

A. To Almighty God.

Q. How are we to regard prayer to images, saints, and the Virgin Mary?

A. As idolatry, and forbidden by God's command.

Q. Is the duty of prayer confined to any class of persons?

A. Prayer is a universal duty, required of every human being.

Q. What habits should Christians observe with reference to prayer?

A. They should pray frequently, regularly, and fervently.—1 Thess. v, 17; Psalm lv, 17; Phil. iv, 6.

Q. With what should we always accompany our prayer both public and private?

A. With confession of our sins, and a thankful acknowledgment of God's mercies.

Q. Do we rightly use the Lord's Prayer when we content ourselves with merely repeating its form?

A. We ought to strive to fully comprehend its

meaning, and to offer it with our hearts as well as our lips.

Q. What is the preface or invocation of our Lord's Prayer?

A. "Our Father which art in heaven."

Q. In what sense do we here address God as our Father?

A. As the Father and Creator of all things; as the Father of our Lord Jesus Christ; and especially as the Father of all true Christians, or "children of God."

Q. In what ways does God act toward us as our Father?

A. By his care in preserving us, by his goodness in aiding us, by his authority in correcting us, by his mercy in forgiving us, and by his love in providing for our present and eternal happiness.

Q. Why should an individual say "OUR Father" instead of MY Father?

A. That he may be reminded that God is the Father of others as well as himself. We have all one Father.—Mal. ii, 10.

Q. How then ought we to treat all men, and especially all Christians?

A. We ought to treat them as brethren.

Q. Why do we add "who art in heaven?"

A. To declare God's greatness and dominion: for 'the Lord hath prepared his throne in the heavens, and his kingdom ruleth over all."—Ps. ciii, 19.

Q. What is the first petition in the Lord's Prayer?

A. "Hallowed be thy name."

Q. What does "hallowed" mean?

A. Hallowed means honored, reverenced, sanctified.

Q. What does the "name" of God principally denote?

A. The name of God represents his attributes, his authority, and his true religion.

Q. What, then, do we ask in this first petition?

A. We pray that God may be everywhere known and adored, his authority obeyed, and his religion embraced.

Q. When do we hallow God's name?

A. When we never use it profanely or triflingly; but when we worship God truly, and serve him faithfully.

Q. What is the second petition?

A. "Thy kingdom come."

Q. What is the purport of this petition?

A. That the kingdom of God may prevail and be established, and that the kingdom of Satan, sin, and death may be destroyed.

Q. Of what does God's kingdom consist?

A. The kingdom of his power, his grace, and his glory.

Q. What should we pray for concerning the first?

A. That, as God ruleth over all creatures, he would order all things for the glory of his name and the good of his people.

Q. What is the kingdom of grace?

A. It is that whereby God rules in the hearts of his children by his word and Spirit; and we pray that it may prevail universally, dispelling darkness and sin.

Q. What is the kingdom of glory?

A. It is that final triumph of God's power and grace for which the Christian longs in his antici-

pation of heaven, and of which he desires all men to become the subjects.

Q. What is the third petition?

A. "Thy will be done on earth as it is heaven."

Q. What is comprehended in this request?

A. Universal obedience to God.

Q. What should be our great and constant business in this world?

A. To do God's holy will.

Q. How should we do it?

A. Cheerfully and perfectly, (by his assisting grace,) as the angels do it in heaven.

Q. With what should we accompany our prayers for the coming of God's kingdom and the doing of his will?

A. With zealous labors to promote both throughout the world.

Q. To what general subject do the first three petitions relate?

A. To the worship and service of God.

Q. To what do the three following relate?

A. To the supply of human wants—those of the body and the soul.

Q. What is the fourth petition, or that relating to bodily wants?

A "Give us this day our daily bread."

Q. What does this petition comprehend and teach?

A. It comprehends not merely our food, but all other things necessary for our subsistence and comfort; and teaches our constant dependence upon God for what we need or enjoy.

Q. To what do the fifth and sixth petitions relate?

A. To the wants of the soul, which are: forgiveness of sins, protection against temptation, and deliverance from evil.

Q. What does the fifth petition imply?

A. That we have sinned against God, and need his pardoning mercy.

Q. What does this petition also teach?

A. That we should forgive those who injure us as freely and as fully as we hope to be forgiven.

Q. What is the sixth petition?

A. "Lead us not into temptation, but deliver us from evil."

Q. What is the meaning of temptation?

A. A dangerous trial or enticement to sin.

Q. By what are men tempted to sin?

A. By the devil, who is called the tempter; by wicked people; and by their own bad passions.

Q. What alone can preserve us against injury by temptation and the evils that are in the world?

A. God's gracious power.

Q. Should we, in offering this petition, contemplate merely deliverance from sin and wickedness in this life?

A. We should also supplicate deliverance from the consequence and punishment of sin in the world to come.

Q. What is the concluding sentence of the Lord's Prayer?

A. It is called the doxology, or praise to God. "For thine is the kingdom, and the power, and the glory, forever."

Q. What should it teach us?

A. That in all our prayers we should ascribe to God the honor due to his holy name.

Q. What is the meaning of the word Amen?

A. Amen signifies verily, truly, or "so let it be;" and at the end of our prayers, expresses a hearty wish that what we have asked for may be granted or accomplished.

Q. Are we to content ourselves with using only the Lord's Prayer?

A. The Lord's Prayer is general in its nature, and only designed to give us general instruction as to the manner and nature of prayer.

Q. Are we permitted to ask God for whatever we want?

A. In subjection to God's will, we are invited to "come boldly to the throne of grace;" and promised, that "whatsoever we ask in prayer believing, we shall receive."—Heb. iv, 16; Matt. xxi, 22.

Definitions.

Revelation. Publication of what was before secret or unknown.
Sufficient. Nothing wanting.
Teachable. Disposed to be taught.
Intention. Purpose, design.
Meditate. Carefully reflect.
Comprehend. Understand.
Denote. Signify.
Dispelling. Driving away.
Deliverance. The act of being set free.
Enticement. Attraction, allurement.
Contemplate. Desire, expect.
Supplicate. Pray for.

VI. GOD'S LAW.

Duties to God and Man.—Questions 85-103.

SUMMARY.

Q. What defines our chief duties to God and man?

A. The moral law of God, as contained in the ten commandments.

ANALYSIS.

Q. How may the moral law be divided?

A. 1. Into two tables.
2. Into ten precepts.
3. Into negative precepts and affirmative precepts.

Explanatory and Practical Questions.

Q. What is sometimes denominated the first table of the law?

A. The first four commandments taken collectively, which express our duty toward God.

Q. What is, in this distinction, the second table?

A. The last six commandments, which define our duties toward our fellow-beings.

Q. What is the force of a negative commandment?

A. It forbids every sort and degree of the sin it condemns, and enjoins the contrary duty.

Q. What is the force of an affirmative commandment?

A. It enjoins every sort and degree of the duty it expresses, and forbids the contrary sin.

Q. How many of the ten commandments are negative?

A. Eight: showing the great tendencies men have to evil when without divine restraint.

Q. What is the purport of the first commandment, "Thou shalt have no other gods before me?

A. The first commandment concerns the acknowledgment and worship of God, and forbids:

1. The sin of atheists, who acknowledge no God.

2. The sin of the heathen, and those who serv false gods.

3. The sin of those who neglect to serve and worship the true God. It also enjoins our supreme worship of the one only and true God, whom we should love, fear, trust, and obey, above all others.

Q. What is the purport of the second commandment?

A. The second commandment concerns the worship of idols and false gods, which it forbids in every possible form, threatening judgment upon those who practice it, and promising mercy to all who love and obey God.

Q. What is the purport of the third commandment?

A. It concerns the name and honor of God, and, in spirit, forbids:

1. Irreverent thoughts of God.

2. Profanity, angry or trifling mention of God's name.

3. Blasphemy, or speaking evil of God's nam or attributes.

4. Perjury, or false swearing.

It also enjoins, by inference, a reverent and devout use of the name of Jehovah.

Q. What is the purport of the fourth commandment?

A. The fourth commandment concerns the right use of time; it enjoins the holy employment of

sanctification of one day in every week, and diligent labor during the other six days.

Q. Why is the first day of the week observed by Christians as the Sabbath; and not the seventh day, as by the Jews?

A. To commemorate the resurrection of Christ after which event the first day of the week was called the Lord's day, and hallowed by the disciples and Christians.

Q. Does this change of the Sabbath from the seventh to the first day of the week interfere with the original commandment?

A. It does not; since that commandment evidently relates more to the portion of time which should be hallowed than to the particular day of the week which should be observed.

Q. What are forbidden on the holy Sabbath to all persons and families?

A. All worldly pleasures, and all labors and engagements, except works of necessity and mercy.—[Mark ii, 25–28; Luke xiii, 16.

Q. What duties are enjoined?

A. God's day is to be kept holy by his public and private worship, by prayer, by alms-giving, by receiving and dispensing his word, and by meditating upon his glorious works in creation and redemption.

Q. What is the purport of the fifth commandment?

A. The fifth commandment concerns human relations, enjoining parental authority and filial honor, which implies love, reverence, obedience, support, and comfort from all children to their parents.

Q. What other duties are taught in this commandment, at least by inference?

The reciprocal duties of superiors and inferiors;

for example, rulers, magistrates, ministers, masters, and those who are subject to them, and also the mutual duties of husbands and wives.

Q. How is this commandment distinguished by an apostle?

A. It is called "the first commandment with promise."—Eph. vi, 2, 3.

Q. What is the purport of the sixth commandment?

A. The sixth commandment concerns the sacredness of human life.

It forbids murder and all passions and desires leading to that crime, such as anger, hatred, intemperance, and violent words or actions.

It also enjoins a proper care for the preservation of our own lives and the lives of our fellow-beings.

Q. What is the purport of the seventh commandment?

A. The seventh commandment concerns purity of life and chastity of conduct.

It forbids lasciviousness or impure thoughts, looks, actions, and words, together with fornication, adultery, and unlawful marriage.

It also enjoins, as necessary to keeping its spirit, chastity and modesty in thoughts, behavior, and apparel, and also sobriety and watchfulness.

Q. What is the purport of the eighth commandment?

A. The eighth commandment relates to the rights of property, and forbids all fraud, robbery, oppression, and theft, or taking what is not our own, whether great or small.

Q. What is the purport of the ninth commandment?

A. The ninth commandment concerns truth and

man's good name. It forbids lies, jealousies, slander, (i. e. the raising or circulating false or malicious reports,) and all false speaking or swearing; while it enjoins truthfulness at all times, and charitable feelings and words toward, and of, our fellow-men.

Q. What is the purport of the tenth commandment?

A. The tenth commandment concerns human desires and the thoughts of our hearts.

It forbids lust and covetousness of every kind and degree, and teaches us to regulate our affections, to restrain sinful desires, and to be content with what we have.

Q. In what way does our Saviour teach us that we are to keep these important commandments with reference to God and our neighbor?

A. By LOVE, which is the fulfilling of the law.—[Rom. xiii, 10.

Q. Is it possible for [redacted] to love God [redacted] we ought while the heart is yet carnal?

A. It is not; and hence we see the necessity of a change of heart, or of being born again.

Q. What is the sum of your duty toward God?

A. My duty toward God is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honor his holy name, his Sabbath, and his word, and to serve him truly all the days of my life.

Q, What is your duty toward your neighbor?

A My duty toward my neighbor is to love him

as myself, and to do to all men as I would that they should do unto me; to love, honor, and succor my father and mother; to honor and obey my civil rulers; to submit myself to all my governors, teachers, spiritual pastors, and masters; to hurt nobody by word or deed; to be true and just in all my dealings; to bear no malice nor hatred in my heart; to keep my hands from stealing or taking what belongs to another, and my tongue from evil-speaking, lying, and slandering; to keep my body in temperance, soberness, and chastity; not to covet or desire other men's goods, but to learn and labor honestly to get my own living, and to do my duty in that state of life into which it shall please God to call me.

Q. Did our Saviour make any addition to the ten commandments?

A. Our Saviour, besides making numerous explanations and applications of God's moral law, said, "A new commandment I give unto you, That ye love one another."—John xiii, 34.

Q. What does this new commandment mean?

A. This new commandment means that we should not only love our neighbor as ourselves, but that we should bear a particular affection for all those who are the disciples of Christ.—Eph. vi, 24; 1 John iv, 11; 1 John iii, 16.

Q. Does not St. James teach us that if we break but one of the commandments, we shall fall into condemnation?

A. He does. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—James ii, 10.

Q. Does not our Lord show us whom we are to understand by our neighbors, and whom we are commanded to love as ourselves?

A. He does. In the parable of the good Samaritan, he teaches us that every man of every nation is our neighbor, and that if any be in distress, we are bound to help and relieve them.

Q. Has not our Lord given us another important precept founded upon our love to our neighbor?

A. He has. "Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."—Matt. vii, 12.

Q. Has he not also given us certain rules to direct us in our conduct toward our enemies?

A. He has. "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."—Matt. v, 44.

Q. How does our Lord direct us to behave toward them who have injured us?

A. We are commanded to forgive them.—

[Matt. vi, 15.

Q. Does not the law of God, as explained and enlarged in the New Testament, contain various commands as to our tempers and dispositions?

A. It does: that we ought to be meek and lowly; patient under sufferings; and kind to all men.

Matt. xi, 29. Learn of me: for I am meek.
Luke xxi, 19. In your patience possess ye your souls.
Gal. vi, 10. As we have, therefore, opportunity, let us do good unto all men.

Q. Does it not contain various precepts as to our conduct in the different relations of life?

A. It does. 1. As to husbands and wives.

Eph. v, 25. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it.

Eph. v, 22. Wives, submit yourselves unto your own husbands, as unto the Lord.

2. As to parents and children.

Eph. vi, 4. Fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of th Lord.

Eph. vi, 1. Children, obey your parents in the Lord; fo this is right.

3. As to masters and servants.

1 Peter ii, 18. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

Col. iv, 1. Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

4. As to obedience to magistrates and governors.

Rom. xiii, 1. Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God.

1 Peter ii, 17. Honor all men; love the brotherhood; fear God; honor the king.

5. As to ministers of the gospel.

Heb. xiii, 17. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account.

Q. To what end serveth the law of God?

A. The law of God serveth, in the first place, as the rule of our conduct: and in the second, to convince us of sin; for "by the law is the knowledge of sin."—Rom. iii 20.

Rom. iii, 23 All have sinned, and come short of the glory of God.

Psa. xix, 12. Who can understand his errors?

Q. Are all transgressions of the law equally great?

A Some sins in themselves, and by reason of

several aggravations, are more heinous in the sight of God thar others.—John xix, 11.

Q. What does every sin deserve?

A. Every sin deserves God's wrath and curse, both in this life and that which is to come.—[Gal. iii, 10; Rom. vi, 23.

Q Does the law of God promise the pardon of sin those who have transgressed it?

A. It does not: pardon is promised only in the gospel, through faith in our Lord Jesus Christ.

Q. Then must all who do not repent of their sins, and believe in Christ, as before explained, remain forever under the curse and vengeance of this just and holy law?

A. Certainly: for "he that believeth not shall be damned."—Mark xvi, 16.

Q. But might you not obtain forgiveness by repenting, and keeping the law of God in future?

A. This I am not able to do without the grace of Christ; for "they that are in the flesh cannot please God." But if I could, present obedience cannot atone for my past sins, every one of which lays me under the curse of the law.—Rom. viii, 8.

Q. Well then, trusting in the merits of Christ, a helpless, guilty, and undone sinner, will you obtain the remission of your sins; and being regenerated by the Holy Spirit, will you be enabled by his help thenceforward to please God, and keep his commandments?

A. I shall: "For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."—[Rom. viii, 3

Definitions.

Denominated. Named or called.
Affirmative. That which states or enjoins.
Negative. That which forbids
Enjoins. Commands.
Irreverent. Lacking reverence or respect.
Commemorate. Perpetuate the remembrance of.
Dispensing. Administering.
Reciprocal. Mutual.
Preservation. Continued protection.
Malicious. Evil or injurious.
Covetousness. The sin of coveting.
Regulate. Govern.
Carnal. In a state of nature.
Succor. Aid, assist.
Precepts. Commands.
Transgression. Infractious disobedience.
Heinous. Culpable.
Vengeance. Just retribution.
Aggravations. Increased provocations.

VII. DEATH, JUDGMENT, AND ETERNITY.

Questions 104–112.

SUMMARY.

Q. What is the sum of your knowledge respecting death, the judgment, and eternity?

A. Life is short and uncertain, and we all must die. Death is a fearful thing to all but true Christians. They should not fear to die, because from them the sting of death is removed, and they know that they shall go to heaven. The bodies of men shall lie in the grave until the last day, when Christ shall come to raise the dead for judgment. There shall be a resurrection of the dead,

both of the just and of the unjust, when we must all appear before the judgment seat of Christ, that every one may receive the things done in his body according to what he hath done, whether it be good or bad Christ will then pronounce sentence on the wicked: 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." And to the righteous he will say:—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then the world shall be destroyed by fire, and the wicked shall go away into everlasting punishment, but the righteous into life eternal.

ANALYSIS.

Q. What separate doctrines are herein taught?

A. 1. The shortness and uncertainty of life.
2. The certainty of death.
3. The terror of death to the wicked.
4. The triumph of the righteous over death and the grave.
5. The resurrection of the dead.
6. The final judgment.
7. The destruction of the earth by fire.
8. The eternal punishment of the wicked.
9. The eternal happiness of the righteous.

Expianatory and Practical Questions.

Q. Of what great duty should we never lose sight?

A. Our duty to prepare for death and the judgment.

Q. Ought this preparation to make us sad or gloomy?

A. By no means. Religion is the source of all true and consistent cheerfulness.

Q. Is there no exception to the personal duty of each [redacted] to prepare to meet his God?

A. There is no exception. "Every one of us shall give account of himself to God."—Rom. xiv, 12.

Q. May every one of us be assured of mercy through the blood of the everlasting covenant?

A. Christ tasted death for every man; and "he is able to save them to the uttermost that come unto God by him."—Heb. ii, 9; vii, 25.

Q. What then is our manifest duty?

A. To seek God while he may be found, and to call upon him while he is near.—Isa. lv, 6.

Q. What urgent motive should quicken [redacted] to repentance, faith, and all Christian duty?

A. Fear, lest a promise being left us of entering into rest, any of us should seem to come short of it.—Heb. iv, 1.

Q. What are we to dread in case of final impenitence and unfaithfulness?

A. A portion among hypocrites and unbelievers, in the place prepared for the devil and his angels, where their worm dieth not, and their fire is not quenched.

Q. What may we anticipate if obedient to the commands of God and faithful to his grace?

A. We may look forward to a companionship

with saints, and angels, and glorified spirits, and our Redeemer, in heaven.

Q. What if we should be called upon to suffer persecution and sorrow in this life, on account of our bearing the cross of Christ?

A. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—2 Cor. iv, 17.

Q. What then should be our earnest and constant resolve?

A. To give diligence to make our calling and election sure; so that an entrance may be ministered unto us abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ.—2 Pet. i, 10, 11.

Definitions.

Pronounce. Declare.
Quenched. Put out, extinguished.
Cheerfulness. Happy state of mind.
Anticipate. Expect.

THE END.

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